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Lutheran Herald

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Worship and Christian instruction go hand in hand . . .

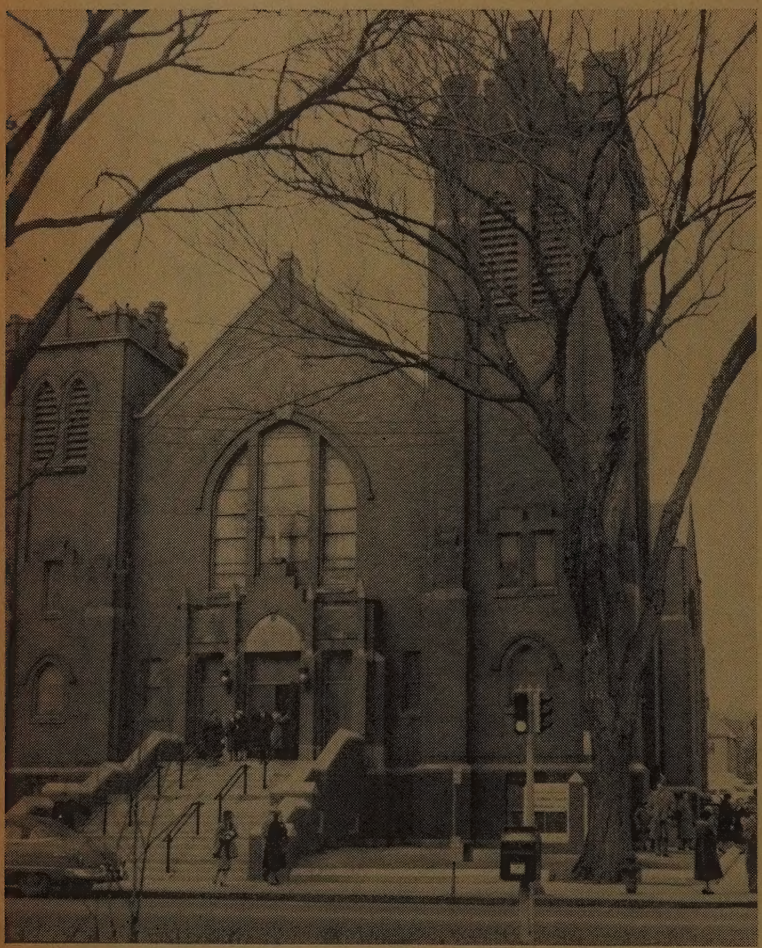
Photo by Monkmeyer

— March Is Foreign Missions Month

Seven others moved out to the suburbs, but this is the story of . . .

The Church That Stayed

William H. Gentz



SOMETHING is happening at Zi Lutheran Church in North Minn apolis.

There's no doubt about it, as an one who belongs to the congregatio or lives in the community or just driv down Lyndale Avenue North on t way to work can tell you.

There's a brand new educatio unit next door to the old church– landmark on the corner across fro Farview Park since 1910. There's crowd at church twice every Sund morning whose cars not only fill t new parking lot behind the church, b spill over a block or two in every dire tion. Two complete sessions of Sund school fill every nook and cranny the new parish education building wi children and adults. And if you ha pen to come by on Saturday morni you may wonder if this is a "Seven Day" church as cars line up bringi close to 200 children to the practi of three choirs and 65 young peop for confirmation classes.

If you come in to one of the worsh services on Sunday morning you w be thrilled by the strains of mu played enthusiastically on a power organ. You will hear the 50-vo a cappella senior choir or the 30-vo

Lutheran Herald • O. G. MALMIN, Editor • WILLIAM H. GENTZ, Associate Edit CARMEN MITCHELL, Managing Editor • MELVA ROREM, Assistant Edit

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h school choir, and usually one of children's choirs. You will sit with others in rapt attention as you hear Word of God expounded by the tor in his sermon. The chances are d that someone will shake your nd and welcome you to this friendly gregation. And the chances are d, too, that if you sign the guest k, someone from the congregation l call at your home within that k or the next. Chances are good will join Zion Church, and you l be doing what more than 1,000 ers have done in the past four years. pretty hard to come anywhere near n and not agree that "something is pening here!"

The amazing thing is that this is pening in an "inner city" church, an area which people move out of ry day on their way to the suburbs. the past thirty years, seven churches this section of Minneapolis have oved out" with the people. Four of se were Lutheran churches.

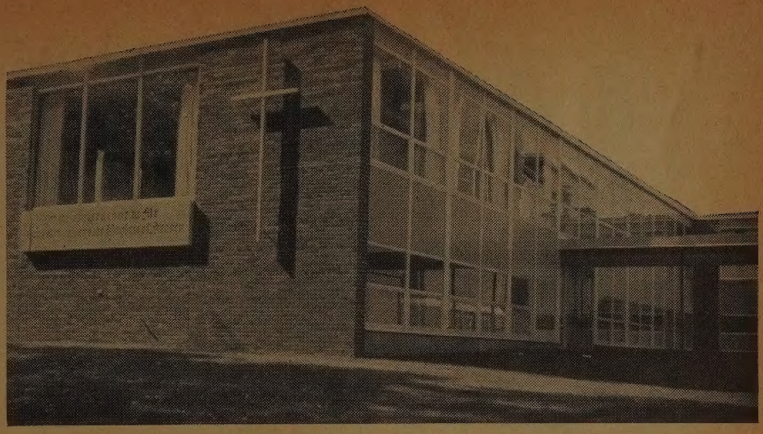
hat's the Gimmick?

How does one explain what is "hap-ing in Zion"? Are there some new micks—is some new fabulous pro-m being put to work? Not at all! re's hardly a thing that is different n the program of most churches in country. In fact, there is little that ifferent from what has been done Zion for nearly 75 years.

Maybe the whole story revolves und a concept of the destiny of the gregation, any congregation, con-ed in one little word, "outreach." metimes it goes by the more Biblical d, "evangelism." It is not a pro-m, but a spirit which invades a gregation in every phase of its work changes it from a "society for the servation of the status quo" to a iety for destroying the gates of ."

his has happened to Zion Church hin the last few years, but the rea-s why it couldn't happen before and y it was possible for it to happen go deep into the history of the gregation.

ike many another ELC city church, n flourished in the late 19th and y 20th century when Norwegian nigrants were pouring into the ited States by the thousands. There

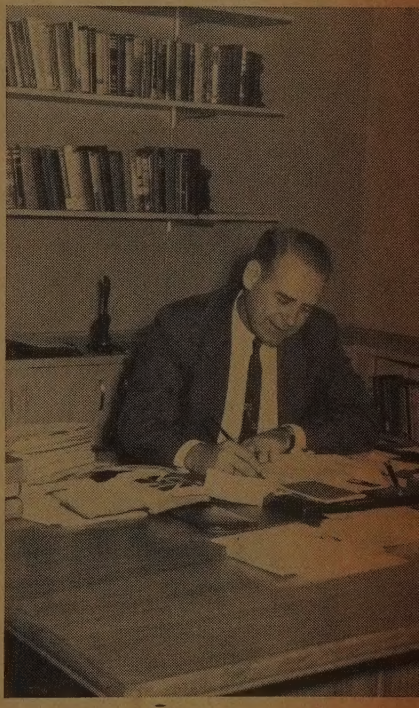


The new educational unit

were problems, to be sure, and every-one who came did not want to be a part of the Church in the new land. But there were cultural, social, and economic factors that made the Nor-wegians find their place in churches such as Zion. Riding the crest of this wave of immigrants, Zion members purchased property on the corner of 26th and Lyndale North and built the present large church which was dedi-cated in 1911. How fortunate the pres-ent generation is that the church was a sound building, built on good tradi-tional lines that have lasted. How dif-ferent would be the history of this congregation if its house of worship had copied the "Akron plan" churches that were "contemporary" among U.S. Protestants in that day but serve so poorly today.

There Were Problems . . .

The first blow that almost liquidated Zion was the split down the middle of the congregation that came with the union of Norwegian Lutherans in 1917.



Pastor H. Manford Knudsvig

The little girl at the left isn't a bit pleased with the new toddler's nurse but by the time her parents come to get her, she won't want to leave. Abo the Primary Department.

The pastor and half the people left Zion to found their own Norwegian Synod church, leaving a very small group with a huge church and debt on their hands. As an example of what happened, Zion's confirmation class that began in the fall of 1916 with 35 pupils ended up as a class of nin ! The rest had gone with the pastor to the new congregation.

Zion had just begun to gain ground again when the problems of the changing language and of customs from the "old country" became the issue of every organization and congregational meeting for many years. As is true in many another ELC church, this was finally being settled when the depression hit America and was the next almost insurmountable problem, with large debts still to be paid. The excellent pastoral leadership which Zion has had in all of its history has saved the day in the most difficult periods.

As the depression receded and people again could raise their sights, Zion members made long-needed improvements in the property of their church. A new chancel was designed and installed. A $17,000 organ was purchased, and the mortgage on the church was finally liquidated and burned—40 years after the church was built.

But then a new problem faced Zion! The people were moving away. Property values were declining in the immediate area. More houses were being put up for rent instead of being occupied by the owners. Other churches in the area had solved the problem by moving along with the people. What should Zion do? Was there any future if they stayed?

The Answer Came

The answer to Zion's problem came, strangely enough, in the interim between pastors, when members perhaps felt a little more responsible for their own future. The answer came in an intensive outreach to their own neighborhood. Of course people were moving! But people also moved in when others moved out! Because other churches had moved was all the more reason why Zion should stay! Their witness was needed in this community. A group of far-sighted lay people discussed their ideas with the interim pastor. They met in groups within the homes of the congregation to study and plan their outreach. They asked for training from the evangelism department of the ELC. They called at the homes of the church and community. They invited. They pleaded. And they got results.

Since that beginning in "outreach" the process has never stopped at Zi A new official board of the chu grew out of that interim period. I called the "Board of Life and Grow and has been carried on into the p manent organizational setup of church. More than 200 of the me bers of Zion have participated in visitation program so far. An enth astic group of lay people meet ev month for a pot-luck supper follow by calling in the homes of the co munity. But more than that, the sp of outreach has permeated all of church and everyone is an evange for his Church. In addition, a full-ti youth and visitation director has b employed.

There has been a net members gain of more than 50 per cent. Inco has tripled in four years. Property provements have totalled $250,000. seems possible that this debt may liquidated in five years, whereas original church mortgage ran for No one worries any more about transient community in which church is located. They look on it an opportunity to reach more and m people for Christ. If anyone wond whether Zion is reaching the comm ity in which they are located, let h take a look at recent accessions. In last group of 36 families received December 1956, 26 are located cl enough to walk to church!

Something is happening at Z Church because they stayed!

A New Front Porch...

A Dirty Back Yard

Joel Dobbe

A new front porch and a dirty back yard is one way of describing the work of the Church in the great cities of America.

Speaking only of the ELC, we have been starting a new church about every eight or nine days. That's the new front porch. To a small degree that takes care of America's exploding population. (And, lest some penny-wise and soul-foolish person take this as a hint to slow down the mission program of the Church, let it be said that our 40 or 50 new churches every year are probably only about 10 or 20 per cent of our responsibility.)

But those new churches do represent the new front porch of the Church. A significant percentage of the ELC's membership increase walks through the door of that new porch.

Not always, but nearly so, these new churches are built in the growing areas. Rightfully so. Then comes the question. Where do these new people in these new areas come from? In the answer to this question one discovers the dirty back yard of the Church.

The Old Cream Separator

Cities are like the old cream separator we had on the farm. As the city spins round and round, it spins off the cream and deposits it in a new, shiny container we call suburb. What's left in the inner city is economically like the skim milk. This is not to say that the people of the inner city are worse or less useful. They aren't the cream, that's all. And the people of the inner city are like the people in the suburbs . . . they are souls which are redeemable. The Church is interested in them all, and the Gospel can change them all.

As the people of the city keep separating and those on top of the economic and social heap keep moving out to the new areas, what happens to the old neighborhood, the old house, and the old church?

I believe the answer to the question reveals a pretty dirty back yard.

The house left behind takes on too much of that "lived in" look. The church left behind decides to move, die, or change. Unfortunately, too many decide the only alternative is to move or die.

The old neighborhood gets to be a lot like the "old gray mare." It gets filled up with "a great number, from every nation, from all tribes and peoples and tongues." But they aren't standing "before the throne." Mostly they stand before the bartender, the judge, and the caseworker.

All this was forcefully brought to my attention the other day when I read two items in the newspaper: that in my city the population had increased by 171,000 since 1950, and that 193 million dollars was being requested for the conservation and redevelopment of the inner city area. A quick check revealed the population of the "blighted area" of the city contained almost exactly the same number of people . . . 171,000.

For the 171,000 increase, a host of new churches have been built. Rightfully so, and more are needed.

But the house isn't in order until the back yard gets cleaned up. Church after church has deserted the old neighborhood, leaving the people of the inner city prey to the forces of evil, Rome, and the store front racketeers. Some should leave, but the "sum" is getting out of hand.

Curling up within their own brand of holiness, tongue, or color, other churches die in the sleep of their ignorance of that impelling command to go into the streets and the alleys and compel them all to come in.

In a few rare instances a heroic band of people stands dedicated to the principle of serving all people in Jesus' name. But with those exceptions the back yard is pretty dirty.

Cleaning the Back Yard

The weight of the entire Church must be brought to bear upon the problem of the inner city. The human mind can hardly comprehend what is at stake. More people, for instance, live in the inner city area of Chicago than in North and South Dakota combined. Shall we let these masses of people escape into eternity having never heard the witness of the Lutheran Church?

What all this would mean a man can only guess. This is a new frontier in missions. But we know it will take men . . . the kind who can walk comfortably in

(Continued on page 241)

EDITORIALS

The Virtue of Staying Put

On October 14 of last year a $180,000 parish house was dedicated at Zion Church, Minneapolis, the Rev. Manford Knudsvig, pastor. The editor, having at one time been pastor of Zion, was given a share in the dedication services. Before the service, District President E. C. Reinertson commented on some material which had recently appeared in LUTHERAN HERALD on several just-organized Home Mission congregations. Naturally, he was interested in that editorial, more especially since one of the congregations discussed is in his district. He went on to ask, however, how soon we were going to get around to writing about some of the older congregations in the cities which, despite difficult circumstances, are doing a job of evangelism not a bit less spectacular than that of many of the younger congregations. "Like right here at Zion." he said.

The upshot has been a somewhat superficial but highly interesting piece of "research" into the problems of a few of the older city congregations in the ELC. All of them are in parts of the city whose character has changed since the respective churches were built. Some of the congregations have given up and moved elsewhere; some of them are leading a precarious (in some cases seemingly hopeless) existence; and some of them are writing a chapter in parish evangelism which cannot but thrill anyone who loves the Church.

Elsewhere in this issue is an article on Zion, illustrated by pictures of the new parish house. It is written by Associate Editor Gentz, who is a member there. We would like to emphasize that Zion was chosen as the subject of such a story both because it represents a type of parish evangelism which is increasingly important; and also because it was possible to secure the specific information we needed quite readily. Let us stress that this particular congregation is used only as an example; any one of two dozen others could have been chosen. Some of our editorial comment is specifically drawn from what we have learned about this congregation; much of it is not.

To Stay or Not to Stay

What shall a congregation do when the character of the neighborhood in which its church is situated changes? Many of the members who have loyally supported the congregation move elsewhere; some transfer to the newer congregations in outlying areas; others continue to belong to the "old church" because of their loyalty to it and because they believe that it has a future in which they wish to share.

In the meanwhile, other people move into the neighborhood to take the place of those who have moved out. It is quite probable that the economic condition of the newer residents of the old community is not as good as that of those whom they replace. Often the complexion of the neighborhood changes. What shall the congregation do?

Sometimes (in our estimation, far too often) the congregation "relocates" and disposes of the old church as best it can. Sometimes the congregation remains where it is but does nothing in particular to meet the changing situation. The result is inevitable: gradually the membership declines, the property deteriorates, the "loyal few" lose hope—and, finally, the congregation is no more. But sometimes the congregation faces facts squarely, studies its new or altered mission, and gets busy. The result can be new life and a future more glorious than the past.

Is the "Voice" Needed?

No one will deny that there are times when a congregation should either relocate its church or disband. We asked two men for an opinion on that point, one of them a Home Mission executive, the other a pastor of a church in an area which has changed materially. Quite independently of each other, both gave the same opinion. "It is simply a matter of *need*," said one man. "Is the voice and witness of that church needed? If it is, it must remain where it is; if it isn't the building should be closed."

What that comes down to, then, is that there are instances where it is no virtue to stay put. If one of the changing communities in a city is attempting to serve in competition with one or several other Lutheran churches, it can well conclude that its task is finished. Maintaining a church is not an end in itself. If the need for its witness no longer exists, the effort in maintaining it can better be exerted elsewhere.

If, however, the voice and witness of that church is needed, it is not only a virtue but a necessity that the church be maintained. In some instances, that will

quire help from outside the congregation. This is especially true if the congregation has suffered a gradual, long-time period of decline. By the time something is done, it may be that the congregation has become so weak that it must have outside help. What the nature of that help shall be will depend on circumstances. It may be that salary subsidy will be needed for a while; that help is needed to secure a pastor especially qualified; that something must be done to adapt the property to its new mission.

The Answer: Parish Evangelism

We are convinced, however, that in most instances a congregation can solve its own problems before they become so acute that outside assistance is needed. We have learned of half a dozen congregations which either have solved the problem of a changing neighborhood or are in the midst of doing so, by the simple expedient of facing facts as Christians, outlining a program, and then carrying out the program. It appears to us that an entire area of parish evangelism is opening in this very way of which the entire Church should be aware.

There are a number of elements which enter in. The first we have already mentioned: that there must be need for the "voice" of that church. The second is that there must be awareness, vision, call it whatever you will. That is not as simple as it sounds. Whether we like it or not, the truth is that the Lutheran Church in the United States has been very much a "middle class" organization. Neither the very rich nor the very poor have been much attracted to it. That has created a tendency among us to consider our mission in what we may call "middle class" terms.

What we must all learn, of course, is that the Church is *people,* and that people are to be judged as people, not as people of this or that economic standing, this or that cultural standard, this or that background, this or that color. In Kingdom terms, it makes no difference who they are or what they are. They are people for whom Jesus died and whom God loves. There is no place for either complacency or exclusivism in the Church of Jesus Christ.

They Can Be Won

Then, obvious as this may seem, the congregation must realize that these people can be won. Sometimes there has been over our efforts a sort of skepticism, as though we doubted that our Church can attract the people of the neighborhood. In rebuttal of that statement, we submit the case of an ELC congregation which in four years received into its membership 1,000 souls, the great majority of them from the adjacent neighborhood, one which has changed radically over the years and which, for a good many years, supplied few members to the congregation.

But, above all, there must be enlightened participation by the members of the congregation. And let no one say that such participation cannot be recruited. The Preaching-Teaching-Reaching missions have taught our Church that every congregation includes in its membership many consecrated persons who will gladly and capably do visitation in the name of the congregation. If to that is added a pastor with vision, and possibly a parish visitor, a really effective program of parish evangelism is possible.

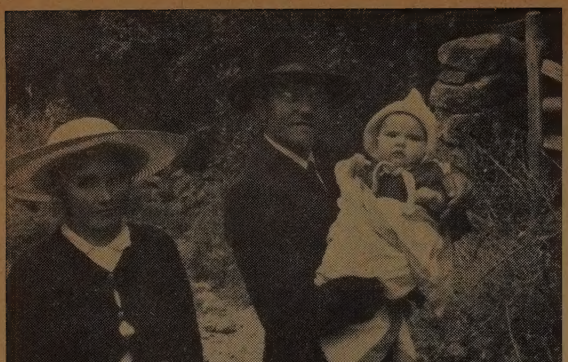
In two of the instances we have examined, the work of reaching the community was so successful that it became necessary to increase the physical facilities of the congregation by adding parish units. And in both cases the congregations found that it was easily possible to do so. True, it required a combination of effort by the "old" members of the congregation and the "new." But it was done, and in both instances the program of the congregation is at a new high.

We do not know how many congregations are facing the problem of readjustment occasioned by a changing neighborhood. Our Home Mission authorities have evidently discovered that there are not a few. Not long ago, the Board of Home Missions appointed a Committee on the Urban Church which is studying the entire problem with all its ramifications. This group has asked for, and received the promise of, space in LUTHERAN HERALD to tell their story. We hope that what we are writing here, and also Editor Gentz' article, will be provocative of some intelligent discussion.

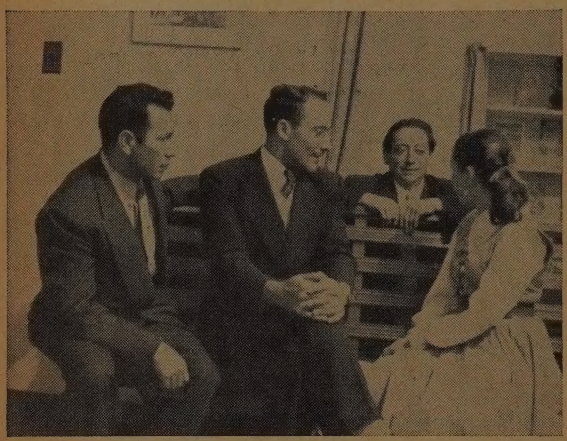
Old Message, New Techniques

To us the whole matter is simply an indication of the problem of the Christian Church in the most complex generation our nation has faced. If we take it as a mandate of God to the Church to be "all things to all men," it means that the Church can never be behind the world in estimating its particular problems and in being willing to seek out and utilize new techniques.

We are also convinced that the Lutheran Church is in a particularly strategic position to be of service in a time of radical change. This is due to the fact that, by and large, it manages to keep the major objective of the Church clearly before it. We are in the world to proclaim the Gospel, and we attempt to adhere closely to the ideal Paul set for himself, not to "know anything among you save Christ and Him crucified." There is a temptation to believe that what a changing time needs is a new message, when actually all it needs is new techniques for reaching people with the old message.



A Bible Institute graduate, now running his own farm, never had a better product to show off than little Elsa. Wife Rosa is proud of both papa and daughter.



Oliverio Mora (center front) began his ministry in the Lutheran church at Tunja after three years of training in the seminary at Buenos Aires.

In Tunja a group of men who used to make music for other causes now play hymns and furnish music for special programs at the church.

Growt

Continued pathos, persistent suffering, possible marty dom still spell out the experiences of the Christia in Colombia. Organized efforts to stamp out the Prot tant Church, now carried out through seven years, st go on resolutely. The moral rights of individuals a agreements with other nations continue to be brok and religious liberty denied. The Church in Colomb still faces political opposition and persecution. Wh does all this mean in the light of the mission and t life of the people?

Bombings and Imprisonments

Lawless violence and legalized oppression are t tools used to stamp out the Protestant Church. Ev before the so-called "period of persecution" there we sporadic anti-Protestant outbursts. Under the lead ship of priests and countenanced by the police, mo attacked homes of missionaries and chapels of Prot tant Christians. A hail of stones broke the windo of the homes that were the refuge of the missionari Bullets peppered the building. Dynamite and bombs we used to blow up places of worship. All this was a p lude of things to come. In one city the priest public urged his people to "stone and burn the Protestants o of the city."

Then came the sanctions under a concordat wi Rome when over two-thirds of our mission field w barred to us for all effective missionary work. Systema attacks began on Protestant centers elsewhere. One the examples is Parpa, which has born the brunt more recent persecution.

The Mountaineers of Parpa

Parpa is a little community way up in the mountai at an altitude of about ten thousand feet. The har mountaineers know how to live through privation a hardship as they scratch out a bare existence on mou tain slopes. In that community stood the first Protesta chapel erected in that province—a happy congregatio self-supporting, making full use of its adobe combi tion church and school. Worship and Christian instru tion of the young went hand in hand. Then car 1950. Four well placed bombs blew the church to bi For the next years the church went underground. Th

Under Persecution

In Colombia, a faith that cannot die but can afford to wait . . .

ıere seemed to be a lull. In 1954 religious liberty ad been promised again. Two hundred and sixty rong, they met together for Communion services and) dedicate themselves to the rebuilding of the Church. he next day the men who had attended services were rested and forced to work in the municipal plant ithout wages. This did not dim their spirits. They ecided that instead of building of adobe, they would ow build of concrete and stone so that the church ould withstand future assaults. But more trouble was ı store for this little group of Christians.

1956 began with nine of our members imprisoned in ocota. Later Pastors P. Wilches and O. Mora and riel and Archimedes Bello spent about a week in pris-ı, accused of subversive activities. Ariel Bello was nprisoned a third time in Socota and kept in custody or a few days in the Tunja penitentiary among crimi-als of long standing. His family has been the object f constant persecution and threats. No redress was ossible because the trouble had been instigated by the ical Roman Catholic priest, and priests are not subject) civil law. According to latest reports, this family has onsidered deserting their home and seeking a new velihood where they might continue to worship ac-ording to their faith. The cost of discipleship in Colom-ia is great.

Meanwhile the building of the church in Parpa has one on, in spite of prison, threats, and constant danger) life. Carlos Leal, a faithful member of the church, ontinued to build. The walls of the stone church went igher and higher. Finally Carlos was thrown into the ame foul-smelling jail at Socota. He is now among the efugees trying to make a living in Bogota, and the urdy stone walls he built stand roofless as a tacit itness to a faith that cannot die but can afford to ait.

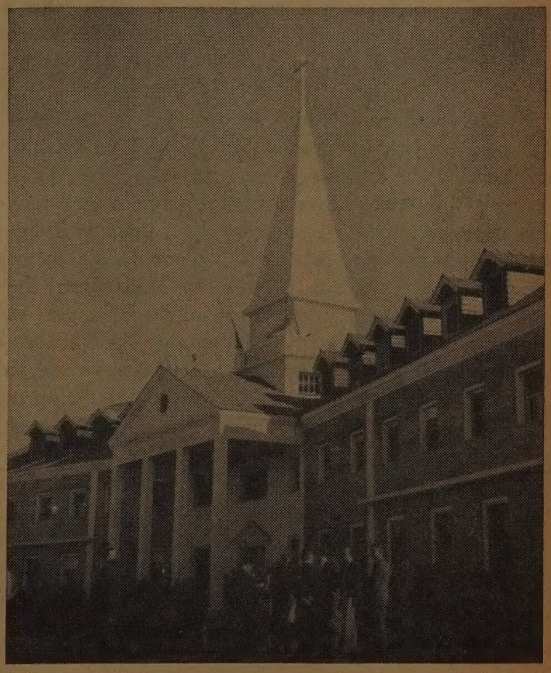
This is the Church militant in Colombia, South merica. During the first five years of persecution the rotestant Church in that country grew by 55%. In 956 our Church grew by 12%. The Church under ersecution continues to grow.

chools Close and Open

Part of the anti-Protestant attack has been leveled gainst the schools. This seems strange in a country where the literacy rate is just over 50% and where there are so few schools that less than half the children are able to attend. In every place where we have begun to work we have opened schools, for Protestant children are not permitted to attend the schools under Catholic control. Children of Protestant church members came. Children of the more liberal people of the community enrolled. Our schools opened the vision of a new liberty in Christ to the growing generation of Colombia. Success brought opposition. Officers would march in, the government seal would be placed across the door, the school would be closed. In open violation of the national constitution, our elementary schools in Parpa and Mausa still remain "sealed" while children go without education.

A new weapon was discovered by the opposition in 1956. A law was passed making it compulsory that religion in all public and private schools must be taught by a Roman Catholic priest if any Roman Catholic

(Continued on page 241)



Seminary at Buenos Aires, dedicated September 16, 1956

Our Ministry Abroad

Rolf A. Syrdal
Secretary, Foreign Missions

In this issue of the LUTHERAN HERALD and in succeeding issues during March, the month for Foreign Mission emphasis in our Church, we bring you special reports from our foreign mission fields. The keynote of all reports is a constant healthy growth.

Growth on the mission field cannot be measured by statistics. Some people among whom we minister are more conservative than others. In some areas political situations may hamper missionary activity. Newly awakened nationalism may cause a recession to old "native" religions or to an anti-foreign attitude. In these areas statistical growth may be retarded.

Besides growth in membership we seek to establish and develop the national church on each field. We do not seek to build an "American type" church on foreign soil. Giving the best we have, we let it become indigenous within the land where it is planted. We do not hope for an American Church in Madagascar, but rather the Malagasy Lutheran Church. Likewise we build the Lutheran Church of Hongkong—of Taiwan—of South Africa—of Colombia—of the Sudan—of Japan. In this area of growth there has been marked progress this past year. It is not a matter of only *one* year, however. What we see today is the fruit of work of past years. The accomplishments of 1956 become stepping stones to future development.

Belonging to this phase is the organization of a Church in each country we serve, with its responsible officers, its own program, its own institutions. Our missionaries continue to pioneer in new geographical areas and in new areas of service. The training of leaders for the new Church is an important part of our work. Elementary schools, secondary schools, norm schools, Bible schools, seminaries, other specializ schools and scholarships for students all play a part providing able lay and ordained leadership. It is n all done in a day, but growth and development follo every effort.

The unstable world conditions today have their i fluence on the foreign mission program. China h been closed. India has become difficult. In other are the missionaries are wondering how long they ha left to accomplish their purpose. In spite of this u certainty, there is statistical progress. Reports have bee received from only a few of our mission fields, b these are from some of our younger smaller churches all of them in "trouble spots." Percentage growth 1956 is encouraging—Colombia 12%, Formosa 39% Hongkong 60%, and Japan 43%. In all of these are there has been progress in developing the nation church.

Your 300 missionaries and 500 national workers loo to you for support. They contend at times both again "flesh and blood" and against "the principalities, again the powers, against the world rulers of this prese darkness, against the spiritual hosts of wickedness Strength is needed in this battle. You can upho them in your prayers.

Financial support is needed through the benevolen giving within our Church: 13.4% of all that comes i through the general budget of the E.L.C. is allocate to foreign missions. This is the financial foundatio that pays the salaries of our missionaries and nation workers, supports schools, hospitals, orphanages, an all the varied activities that are a part of our missio program.

Missionary sponsorships of various types have bee a means of blessing to congregations and missionari alike. They include congregations or organizations pa ing either the full or partial support of a missionar Sponsorships have made the whole program of missio more concrete and personal—have brought encourag ment to the missionary and inspiration to the sponsor Sponsorships have made it possible for us to expan our mission program and help us to meet the growin needs on our mission fields.

There are other ways we can help. Student schola ships, help in the production of literature, support radio broadcasts, providing money for schools, home hospitals, audio-visual equipment, hospital equipmen etc. These projects are as helpful as they are appealin to those wanting to do something special where will count.

May God keep us awake to the needs and possibil ties. The extent of our ministry abroad is largely d termined by the Church that calls, sends, and suppor men in this ministry.

There Sin Becomes Sinful

The Editor

And you, who were dead in trespasses
d the uncircumcision of your flesh, God
de alive together with him, having for-
en us all our trespasses, having cancelled
bond which stood against us with its
al demands; this he set aside, nailing it
the cross. COLOSSIANS 2:13-14

is to the four Gospels we turn for
e Passion Story of our Lord. There
find all the details: the fellowship
the Upper Chamber; Gethsemane;
e trial before the Sanhedrin and
late; the Way of the Cross; the Cross
elf; the tomb in the garden.

But the Passion Story is in the en-
e New Testament. The Epistles are
enched in the blood of redemption.
he shadow of the Cross falls across
e page as each inspired author writes.
ithout the Cross, there would have
en no New Testament; without the
demption Jesus bought, there would
no Christian faith, hope, and love.
This year, as we walk the way of
editation through Lent and toward
aster, we shall let Paul tell the story.
he incidents are not there; for them
e turn to the Gospels. But the mean-
g is there, the interpretation, and
e application. May the Spirit of God
ard our hearts as we through the
ming weeks study the Cross in Paul's
pistles.

✚

t the Cross of Jesus Christ, sin be-
mes "exceeding sinful," as Paul once
id. It is not a theoretical condition
at meets us there. It is actual sin with
ll its horror. Nor should we hesitate
look sin squarely in the face. True,
ere is danger of becoming morbid.
ut, not least in our day, there is
reater danger of forgetting that sin is
xceeding sinful. "For all have sinned
nd come short of the glory of God."
rue, and they are definite, specific
ins which men commit. Come to the
ross that you may see sin as it is.

What a dreary story of sin and its
ffects the Passion Story tells. Judas,
eated in the very presence of his
ord, plots to betray Him—and dies
ondemned, a suicide. Peter, all the while loving Jesus, denies his Lord—and lives through a self-made hell until the healing hand of Jesus' forgiving love removes the stain. Annas, Caiaphas, the Jewish leaders, Pilate, the brutal soldiery, the mob—almost all those whom we meet along the Way stand at the foot of the Cross, their sin become exceeding sinful.

✚

Paul does not speak of those who were actually involved in the crucifixion. Yet it is almost as though the Gospel narrative lay open before him as he wrote. How could that be? Because sin—while its manifestations may change and those who sin change from generation to generation—remains the same: disobedience, lack of faith.

And Paul himself was acquainted with sin. Although few have experienced the joy of the Christian as fully as he did, and fewer have known forgiveness as he did, yet he never forgot his sin. When he once described himself as "the chief of sinners," he may have been remembering his earlier days, when he persecuted the Church of Christ. Or he may simply have been expressing the deep abhorrence he had for the side of his nature which still, even after years of experienced forgiveness, betrayed him into sin. In any case, he himself, Paul, knew from his own life the power of sin.

He knew it, too, from his experience with human nature and human beings. I once heard someone say that the most awful description of sin ever put into written language is found in Paul's Epistle to the Romans, the first chapter. There is that horrible listing of sins, the one growing out of the other, the degradation becoming greater as

What Thou, my Lord, hast suffered
Was all for sinners' gain:
Mine, mine was the transgression,
But Thine the deadly pain:
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

But the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his chosen one!" The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" LUKE 23:35-37

one sin is piled upon another. And again and again comes the refrain of condemnation, *"God gave them up."* God gave them up—there is the ultimate condemnation pronounced upon sin, for "the wages of sin is death."

✚

Make no mistake about it: there is no place where sin is seen in its exceeding sinfulness as plainly as at the Cross. And, please note well, not someone else's sin—*mine!* Does the memory of Judas' betrayal hover over Calvary? Yes. But how often have I betrayed my Lord? Is the very absence of Peter from the little group of Jesus' dear ones at the foot of the Cross reminder of his words the previous evening, "I do not know him"? But how many times have you denied your Lord?

No, it is not the theory of sin which is apparent at the Cross. It is the practice of sin. For every sin that one can find committed on Calvary, one can find a corresponding sin in his own life. With Paul, one must cry out, "O wretched man that I am! Who shall deliver me from the body of this death?" If my sin nailed my Lord to the Cross, how may I be delivered from it?

The answer to that question is found on Calvary, otherwise this would be the Desert of Despair, not the Hill of Hope. But we shall not hear the answer today. We shall return to learn it. Today, we shall simply see sin there—your sin, mine. And we shall be content with the promise that, even as sin becomes exceeding sinful at Calvary, so forgiveness becomes joyfully plain.

So let the voice of the Crucified mingle with the voice of your own self-condemnation: *Father, forgive; Father, forgive.*

To Keep a True Lent

Is this a fast, to keep
The larder lean
And clean
From fat of veal and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged go,
Or show
A downcast look, and sour?

No! 'Tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul!

It is to fast from strife,
From old debate
And hate;
To circumcise thy life!

To show a heart grief-rent,
To starve thy sin,
Not bin;
And that's to keep thy Lent!

ROBERT HERRICK
(1591-1674)

During Lent it is customary to set aside a certain modicum of time to contemplate Him, particularly on the last lap of His journey. "Come," we say, "let us take a little time off to feel sorry for Him now before Easter, as He staggers up Golgotha hill! 'Can ye not watch with me one brief hour,'" we quote, "say from seven forty-five to a quarter of nine of a Wednesday evening?" One brief hour, when a whole life of contrition would not suffice! One brief hour, when the world is burning, and groups and nations are busy crucifying Him anew on a scale that the centurion at the cross, and his little corporal's guard—nor all history, for that matter—never dreamed of!

—L. N. FIELD
Journey to Easter

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I, Peter

I Peter, was born on the north sh
a fisherman and it was among
hands and crude manners, but sof
most profane and vulgar. It was o
churned without warning by a dre

We were fishing on the sea one
He passed along the shore unexpec
make you to become fishers of me
to this day. "And straightway they
great turning point in my life and
How different my life would have
later—I cannot forget that; but whe
to do, I did it. When He said "Fo
when He gives you an assignmen
it out?

My greatest weakness was an e
My false pride was in evidence prac
and the Apostles. It is written on
night we were walking out to Geth
in darkness and silence until Jesus
we all denied it; but I had to stand
my brother Andrew and my good f
confidence. That man was myself,

I was sure I could not fall. You k
of my fall in advance. Still I boaste

My swaggering nature took me i
my enemies around a coal fire, wh
also one of this man's disciples?"
moment, this question frightened m
of avoiding needless danger. I did
without following a premeditated p

The temptation came back. This
addressed not to me, but to those st
of Nazareth." Merely to lie about i
oath! Even that did not convince th

A third time I was charged with h
was supported by evidence. My Ga
with the horrid oaths and curses I
not forgotten them. Old habits of
suddenly and unexpectedly. Not onl
grave for the rest of your life.

I will always be remembered for

I cried over my sin, but there can
appeared to me on Sunday. The Bi
with Him whom I had offended so
were forgiven. Thereupon I dried m

Remember me, Peter, not as the
Christ with a blasphemous, "I do n
gazed calmly at a martyr's death an
which we have seen and heard."

lent in lite

l Sea of Galilee. My father John was
rew up. They were men with rough
:n deeply religious and yet at times
calm and mirror-like, yet sometimes
t I spent much of my early years.

a year after I had met Christ, when
) us, "Come ye after me, and I will
nce in the Sacred Record thrills me
s, and followed him." That was the
God, I turned in the right direction.
ayed with my nets. I denied Christ
I accepted. When He gave me work
wed. You who criticize me harshly,
pleasant one), do you always carry

nfidence. I was too sure of myself.
nat I spent in the company of Christ
he Gospels. Take, for example, the
t was late and ominous. We walked
l desert Him that night. Of course,
I did not trust the others, not even
ohn. But in one man I had absolute
and in any storm.

ied. Christ even gave me the details
)pen. But it did!

of the high priest's palace. I joined
ught me off balance. "Art not thou
lways acted on the impulse of the
denial. It seemed to be a wise way
when you kill truth suddenly and
e to commit deliberate murder.

a question, but a statement of fact
e: "This fellow was also with Jesus
ve been useless. I denied it with an

Christ, and this time the accusation
ayed me. I vehemently denied it all
out on the sea. In two years I had
essing way of coming back to life
them; you must stand guard at the

iial.

dried my tears. . . . My risen Lord
what happened when I was alone
ve me, He assured me that my sins

fraid of a maiden and who denied
man," but instead as the man who
, "We cannot but speak the things

). P. Kretzmann and A. C. Oldsen
Voices of the Passion

RE and ART

March 5, 1957

Good Friday Morn

Peter and James and John,
The sad tale runneth on—
All slept and Thee forgot;
One said he knew Thee not.

Under a garden wall
I lay at evenfall;
I waked. Thou calledst me;
I had not watched with Thee.

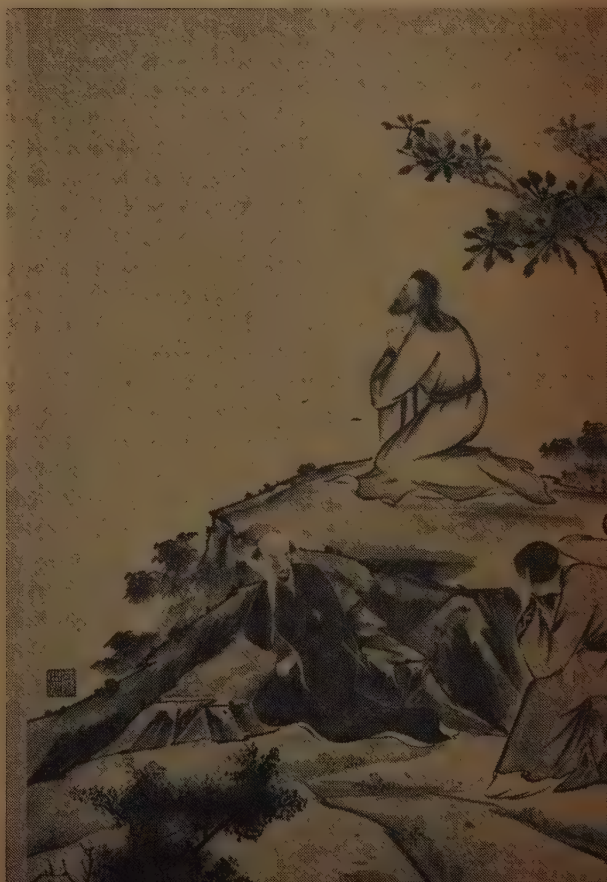
Peter and James and John,
The sad tale runneth on—
By the priest's fagot hot,
I said I knew Thee not.

The little maid spoke out:
"With Him thou wentest about."
"This Man I never met"—
I hear the cock crow yet.

—Lizette Woodworth Reese
From *Man of Sorrows*

From *Sketches of Christ* by Johnny S

Why Do You Sleep?



The "Last" YPLL Convention

It's the last one." This is the notice we are given by the Young People's Luther League poster announcing the 17th biennial convention at Missoula, Montana, July 16-21, 1957.

The words *Luther League* carry my memory back to a day when local meetings were conducted in the Norwegian language. My participation in the first circuit convention recalls a dust-laden trip over forty miles of narrow, winding dirt road in a heavily loaded, early vintage of the Ford automobile. Then came the first international Young People's Luther League convention at La Crosse, Wisconsin in 1922. I coveted the opportunity to attend, but this privilege was not to be until the third biennial convention met in Minneapolis in 1925. And now the last convention is only a few weeks away. Not that the Luther League board is closing books on the large international conventions. The next one, scheduled for 1959, is to be a joint convention a foretaste of youth work in the new united church.

During the forty years since The Evangelical Lutheran Church was organized in 1917, Luther League participation has run the gamut of all age levels. In the early days Luther League was youth work. Brotherhood, LDR, and sometimes WMF activity also—all in one. Today it is youth work only: the Church of Christ in the teen-age years.

Because YPLL international conventions are primarily concerned with the teen-age years, pastors, parents and League advisors, serving as adult counselors, travel with the Leaguers. However, this year they will not meet with the Leaguers but will have their own convention. The YPLL board has scheduled a corollary convention where the adults who visit Missoula may participate as adults, knowing they are not encroaching on the rights of the Leaguers. This auxiliary convention will be worth watching. It may provide a pattern or suggestion for a convention that will conserve the values many contend will be lost in the new church because the general convention will be limited to 1,000 delegates.

The Missoula convention will precede the LWF Assembly meetings in Minneapolis by one month. However, the proximity of the Assembly meetings will make it possible to borrow LWF Assembly speakers for the Luther League meetings. Never before has the word *international* in the name of the YPLL been so richly illustrated as it will be this year.

Only God knows how many thousands of ELC youth look back on a Luther League convention as the time when the Holy Spirit created awareness of God's mercy in Christ, filling the words of the confirmation confession with glorious meaning. The Evangelical Lutheran Church thanks the Luther League for its Spirit-filled ministry down through the years. In doing this we thank God who alone makes our words and work His Word and ministry.

And as the Church looks forward to this last convention, we pray that Joel's words shall come alive again: "I will pour out my spirit . . . and your young men shall see visions."

Fredrik A. Schiotz
President, ELC

What's on Your Mind?

Harold B. Kildahl

THE FIRST SUNDAY IN LENT
March 10, 1957
Text: Matthew 16:21-23

f one shall judge from the text, it's important to have ıe right things on one's mind at all times. It would e interesting to have a camera that could photograph ıoughts, and use it in church on Sunday morning. would no doubt reveal many interesting things. And, nbarrassing, as well! For instance—"How is the roast, wonder?" And, "Sure wish the preacher would get ırough"—and a whole host of other extraneous items assing in review as the worship proceeds. But then ıere would be others who would turn up with the ght thoughts—of the errors of the past week, of the ependence of the soul on God and His grace, of the onderful gift that God has given to man in the person, ıe work, the sacrificial life, and the atoning death of hrist on Calvary. Certainly there are many who really orship when worship is the order of the day.

It was important that Peter have the right thoughts oo. But he didn't. Somehow he missed the point of all, and what he thought was love—protective love—ırned out to be nothing more than a stone of obstacle nd hindrance. He wanted to get in between the Lord nd His cross. And, of course, it would not do. No oubt Peter was well-intentioned. No doubt he thought ıat he was yielding good service. But though his intentions and thoughts might have been good according to his immediate view of things, he hadn't got his mind on the right things. He had somewhere along the line of his intimate association with the Lord missed the point—the cross and the redeeming work of Christ. He was thinking the thoughts of men while he walked in the company of the divine. And it's a pity that so many follow in his train.

This whole business of the Christian faith and life cannot be measured in human terms nor according to human standards. If the cross is foolishness to men, it will be foolishness to them as long as they refuse to accept the meaning and purpose of it, as long as they yield to human thoughts and human measurements. The mind must be on the right things; and the right things, as far as the Christian is concerned, are the things of God—His Word, His revelation, His love, His promise and His grace.

I rather suspect that there are some of the folks who worship on Sunday who are hindering the progress of the Gospel by their thoughts, and by having wrong things in mind. When you worship, friend, remember that Christ went up to Jerusalem and there He died for you. You may not understand it (who does?), but by the grace of God you can believe that He died for you.

What's on your mind?

Ministry of Music

Oscar R. Overby

roblems connected with the buying and installing of ew church organs continue to be our subject. We said ıat there is an urgent need for a better appreciation f the role that a good pipe organ can play in worship ıd church life in general, in a practical and a spiritual ay. Rightly understood, we should be willing to pay he price of such an instrument.

But other problems arise. What *kind* of a pipe organ hall we install? This question can cause much conusion, because accepted authorities frequently divide nto two extreme groups. Two ideals have been exloited in building and selling organs. Consequently ve hear organists argue: shall it be a *baroque* organ, r a *romantic* one? These terms may cause the laymen n the organ committee much headache, but they emrace the two extreme ideals with which we must cope.

The baroque is patterned after the old 16th and 17th entury organs, instruments which Bach had to play and or which he wrote his polyphonic organ works. The ipes are all exposed. Fewer colors are used. This, it is laimed, helps to insure clarity and purity of tone, which s important in articulating the baroque, many-voiced, nusic of the old masters. To increase the volume more stops are added, pipes of the same tone quality as the fundamental, but which are pitched to bring out the higher overtones of the fundamental. The responsibility that falls on the expert who "voices" the pipes, consequently, is crucially decisive. Such experts are becoming rare, and organ builders are vieing for their workmanship. This type we usually call a "classical" organ. Its tone quality remains as our ideal for church purposes. Basically it involves what we call the *Diapason* stop, frequently termed the soul of the church organ.

The label "romantic," which, in the best sense of the word, has reference to meaningful and essential ingredients in modern art, because of abuses under the unbridled treatments of the nineties and the early twentieth century, is often referred to with scorn by the "classicists" of our day. The lush color pipes, so profusely built into the organs of this era, and so preponderantly pitched to the same eight-foot level (same octave), produced a total result that overstressed emotional values, tended to be muddy, and in general was much influenced by the sensational demands of the current theater. There were significant repercussions, new life, in the field of art.

Meditations for the Family Altar

J. R. Hesten

TOWARD THE SECOND SUNDAY IN LENT

The Lesson: Isaiah 42:1-7

The Gospel: Luke 7:36-5

Monday, March 11
BE CLEAN
Read 1 Thessalonians 4:1-7

For God has not called us for uncleanness, but in holiness.

What Paul is saying here goes far deeper than the saying, "Cleanliness is next to godliness." This remark has much truth in it, but Paul is very direct when he is talking about the difference between dirt and true devotion.

According to what he says, the people at Thessalonica were doing well along this line. They were not dirty-minded and they were not behaving themselves like animals. They were keeping clean.

Here is the area in which Satan is making great headway. The trouble is he has such an advantage. And you get filth thrown at you from every angle. It's in books and papers. In fact the dirtier they are the better they sell. That's what people want.

But do you? Or are you watching it so that you are keeping clean? Prayer is a good scrubbing brush. Use it.

Keep me mindful always, Heavenly Father, that holiness demands cleanliness. Amen.

Tuesday, March 12
THIS IS FOR US!
Read Matthew 15:21-28

"Send her away, for she is crying after us."

Strange words coming from the disciples! How could they be that narrow? How could they stand by the road and cull out what they didn't think should go through? They were corrected, and it is a good thing. You don't send people away in the Kingdom.

A pastor once told how the people of his little congregation reacted when he had invited some "outsiders" to come to church. They were frozen right out. The members almost hung up the "unwelcome" sign. "This is *our* church," they practically said. "We built it and we keep it going."

Very well, but isn't it true that there is a streak of "culling out" in all of us? Our arms are not as embracing as those of the Savior. He received anyone who wished to come. We are apt to figure that "So-and-So shouldn't be with us in the Church."

What if the Kingdom operated that way? Paul would not have made it. And for that matter, neither would you and I

Wednesday, March 13
THE MENDER
Read Isaiah 42:1-7

A bruised reed he will not break, ar a dimly burning wick he will not quenc

The Mender, that's what Jesus is. you are broken by sin, He can mend t break with His loving forgiveness. T other part of this is faith. Sin and lack of strong faith go hand in hand. you reach a point where your faith weak you are more likely to sin. But faith is still there to hold you to Chris and lead you to repentance, Christ w accept you and restore you to your form dignity.

No one makes it without being bruise No sin is a brand new experience amor humans. It has gone on and on as long man has been on the earth. But the traged is that so many do not go to the Mende They go on with their break, and keep o gathering more.

Jesus stands ready to mend, and to so completely. If He has His way wit us we can be made free of the burden an guilt of sin. And what a healing hand the hand of our Savior!

Thursday, March 14
ROAD TO GLORY
Read John 12:20-26

"The hour has come for the Son of man to be glorified."

The road to glory for Jesus was by way of being crushed; by being hated, misused, mistried, persecuted, apparently defeated, destroyed by the power of His enemies. But this only glorified Him! We worship and adore Him today, not because He ran away, not because He "put His enemies in their place," but because He layed down His life a ransom for many, and because He rose again from the dead.

The route is the same for those who are His followers. Not that we are looking for glory for ourselves. To God be the glory! "If any one serves me, he must follow me," Jesus says. This is a dying process. "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life."

No sacrifice is too great if it contributes to eternal life. One man, giving his life as a martyr, said that he regretted not having more lives to give to Christ.

Friday, March 15
WITH LITTLE POWER
Read Revelation 3:7-13

"I know that you have but little power, and yet you have kept my word and have not denied my name."

If you had been in the ancient city of Philadelphia in Asia Minor when it was planted, perhaps you would have said, "It doesn't have a chance!" You would think that the odds were too heavy against it. Maybe you'd even smile a little when you saw how it was very much like a lamb in the middle of a pack of wolves.

But read on. "You have kept my word." Even with the "little power." This thing called faith, or the Presence of the Holy Spirit, or the Indwelling Christ. That's the power. So long as that is present, there is nothing that can overwhelm you.

Our excuse cannot be that "it was too much for me." There is no too much for the little power called faith. A fine young man back from service still a true Christian said that he had plenty of openings to go ahead and forget Christ and all he ever learned of the way of life. But he employed his little power. He kept true.

Saturday, March 16
PRAYER POWER
Read Mark 9:17-29

"This kind cannot be driven out b anything but prayer."

That goes for everything that is wron with me. Prayer alone can drive it ou A man told about some trouble that h was in. He knew that the way he wa living was against the will of God an that if he continued in it there would b more serious consequences. He also kne that if he truly wanted to repent of it h could drive it out of his life. He ente tained the notion that he should get dow on his knees and ask God to drive it ou of his life. So doing, he knew that would work. He knew that if he wa sincere enough to pray about it Go would help him, and he would cooperat with God. Finally, he went through wit it and his trouble was driven out. Praye has power.

Why do we suffer along with so muc when prayer can change things? Why no draw on the Power that can move moun tains? We are invited so to do. And eac of us knows in our hearts that we should

I need Thy power, O God. Amen.

A Dirty Back Yard

(Continued from page 229)

he market place and still fearlessly wield the two-edged word of the Gospel.

Cleaning up the back yard will possibly include a new awakening to the responsibility of serving all the people of a community . . . *and only the community.* We can't ever begin telling people where they can and where they can't go to church, but at the same time we don't need to take as much license with our liberty as we do either. By that I mean that some churches may need to sacrifice the desire to build a new building and grow big, in favor of letting some of the people go, staying in the old building, revamping the program, and serving the community.

Cleaning up the back yard may also include new work, particularly in the inner city areas which are being redeveloped.

For certain it will take a budget. What doesn't? It may even mean a new department in the Church, or at least a re-thinking by the departments which already exist. But who can say, until such a time as we see clearly that the new front porch and the dirty back yard just don't go together?

Lest we end on too pessimistic a note, we hasten to report that under the sponsorship of the Home Mission Department, an Urban Committee has been appointed to look into some of the problems of the inner city. Also, as we previously mentioned, there are notable examples of churches staying to face their changing, aging community full square with a Lutheran Witness. There are churches making heroic efforts to adapt themselves to the new neighbors who pour into their community from all the little villages, the farms, and from across the waters. As these churches change, adapt, and give to their whole community a Lutheran witness, the prophecy in St. John's Revelation starts to be fulfilled.

Let's put it this way, a part of the back yard is being cleaned up, but so much of it remains dirty.

Growth Under Persecution

(Continued from page 233)

children were enrolled. This forced the Protestants to require signatures of all parents enrolling children to the effect that they are non-Roman Catholics. Some could not sign because they had not openly broken with the Catholic Church. Others vacillated because they feared it would spoil their business. Others dared not because they feared the power of the local ecclesiastical authorities.

What does this mean to the life of the people? It meant much to the shoemaker. He was being instructed for membership in the Protestant Church and his children were enrolled in our school. He felt secure because he had his own business. He was convinced he had a right to follow the dictates of his own conscience. He had figured wrong, because one day the church published a decree of his excommunication. His landlord refused to rent either home or shop to him. What a price for freedom! Dispossessed, without home and without business he announced tranquilly: "I will go to another city where I can retain my faith. I will begin to set up a business again."

But we are also opening schools, and some have escaped closure. In Bogota, in Sogamoso, in El Carrizal, in El Cocuy and in Tunja, the children gather in our schools. There they learn their secular subjects. There they learn the Catechism. There they learn to prize the freedom the Gospel gives. The mission is utilizing every opportunity. It is building wherever it is possible to build. It runs schools until they are closed. It begins something new in another place when the opportunity in one area dies. Tough going? Yes, but there is progress in the building of the Christian Church on the simple faith of the grace and peace in Christ Jesus our Lord.

The Church Grows Strong

As iron is tempered in a furnace, so the Church develops under trial. It is taking on a mature spirit and form. The congregation in Bogota is growing. Served by a Colombian pastor, it has assumed financial responsibility for its own activities. Other churches are being organized. A sense of stewardship is increasing, and in Bible school and theological seminary we are training lay workers and pastors for the future congregations and schools of the Lutheran Church of Colombia.

This is a church of youthful strength and vigor. It requires strength to stand. In Tunja, where our work has been forcibly stopped on several occasions, a Luther League grew up. Students began to gather together for fellowship and study of the Word. In Bogota, the capital city, there were students and young working people in need of fellowship. They, too, joined together. These and similar groups throughout the area of our mission field were able to weather the storm of opposition. This past year they met together and organized a national Luther League which is called *"Juventud del Castillo Fuerte"* (Youth of the Mighty Fortress). What a significant name! May it stand as a fortress and haven for the embattled youth in Colombia.

—From a report by Arnfeld Morck
Superintendent of The Mission

THE CHURCH in Today's World

"Most Wasted Hour in the Week"

A national Christian education authority has criticized as a "most inadequate job of reporting" an article on Sunday schools written by Dr. Wesley Shrader, associate professor of theology at Yale Divinity School. Under the title "Most Wasted Hour in the Week," the article appeared in the Feb. 11 issue of Life magazine.

Dr. Virgil E. Foster, editor of the International Journal of Christian Education, charged the Yale professor with ignoring the "phenomenal growth of the Sunday school curriculum" during the past 15 years. He also said Dr. Shrader had "overlooked" an expansion of Sunday school projects which include vacation and camp programs and youth fellowship.

Dr. Foster made his criticism at the annual meeting of the Division of Christian Education of the National Council of Churches in Cincinnati. His publication is the official organ of the division.

In the Life article Dr. Shrader charged that many Sunday school teachers act as "mere baby sitters." Others, he said, permit "irreverent rowdyism and impudence" and encourage "rock 'n roll singing" of hymns and songs.

He also asserted that many Sunday school teachers tell "scary Bible stories" instead of imparting knowledge of God and of Jesus Christ. Dr. Shrader was a Kentucky and Virginia pastor for 19 years before joining the Yale faculty. He said in his article that even for the youngest of children, religious education should be on a "high level" instead of being left in the hands of uninformed persons, some of them teenagers. Dr. Foster alleged that this did not represent an accurate summary of the Sunday school situation.

"In contrast with the stories of teachers who do a superficial job," he said, "there are hundreds of thousands who take training for their work every year, who prepare carefully and well in advance and whose teaching is warm with a loving concern for the children or young people in their church school classes." He added that last year about 300,000 church school teachers and officers took training courses to perfect their teaching skill.

Now or Never

Clergymen and members of religious orders are reminded by the U.S. government that they face a deadline of April 15, 1957 if they wish social security coverage. Those who do not elect coverage now will not be eligible for it in the future except in the case of newly ordained clergy, who have two years following ordination in which to ask for coverage.

Congress enacted legislation in 1955 extending the social security program to members of the clergy and religious orders.

Most of those who desired coverage declared their intention when filing income tax returns for the calendar year 1955. However, any who did not elect coverage at that time may still do so when they file their personal tax returns for 1956. The deadline for such filing is April 15.

Ministers who file a statement electing coverage will have to pay the self-employment tax, which amounts to three percent of their first $4,200 of income or a maximum of $126.00. In return, they become eligible for full coverage in 18 months, or on July 1, 1958.

Upon retirement after age 65 th may receive benefits up to $108.50 month, with an additional $54.30 month for a dependent wife over Their widows are eligible for bene up to $200 a month, if there are ch dren under 18, and to payments up $81.40 a month after age 62.

A number of ministers and missio aries over 65 who elected coverage 1956 have already retired, the Soc Security Administration reports, usi their benefits to supplement pensio and retirement incomes.

Ministers of any age are eligi to participate in social security. T oldest clergyman who has done according to records here, is 81. He still active in the ministry.

Behind the Curtain

Difficulties encountered by t Church behind the iron curtain we pointed up in three areas this wee

An all-out drive against "religio superstition" among Russian young pe ple was announced by Radio Mosco A decree has been published by t Central Committee of the Commun Youth League making it compulso for all affiliated organizations "to st up and improve scientific atheis propaganda among Soviet youth School teachers, college and universi professors, doctors, astronomers a engineers were listed as those who w be recruited to man the campaign.

Meanwhile the squeeze was bei felt in Hungary, where abolition of religious instruction in schools has be urged by the new Deputy Minist of Education. In his speech before national conference of Hungarian teac ers, he pointed out that "the basis the education of our children and you is, as it has been before and alwa will remain, the Marxist-Leninist m terialistic ideology."

At the same time it would seem th the Evangelical Church in Germa (EKID) has given up in its attem to hold a conference at Halle, in t Soviet Zone, in March since the Ea German government insists on dict ing the agenda of the meeting. T Communists had protested plans to di cuss a proposal to set up an EKI chaplaincy in the new West Germa army.

Million Feet of "Luther"

A record 14 million feet of 16mm film has been processed, with the release of almost 3,500 copies of "Martin Luther," the feature motion picture of the life of the Reformer.

"To the best of our knowledge, this greatly exceeds that of any other film release," said Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., at a meeting of the agency's executive committee.

"It means," he said, "that the Reformation history documented in this film will be communicated from Church and school screens for years to come in communities throughout the United States and Canada." LCP's committee urged churches, universities, colleges, seminaries, and other schools to take advantage of the final offer to acquire copies of "Martin Luther" before the expiration date on April 15.

Polio Mother of the Year

Mrs. Rudolph Borck, a member of Trinity Lutheran Church (Mo. Synod) in Fremont, Neb. was named the 1957 "Polio Mother of the Year" for Nebraska by the state March of Dimes organization. Mrs. Borck, mother of five growing children, runs her household from a wheelchair and takes an active part in church and community activities.

Together with her two-week-old son, Mrs. Borck was stricken with polio in September, 1949. Both were hospitalized in Omaha. After five months Mrs. Borck, still paralyzed from the waist down, was allowed to return home. Her son followed a few months later.

Both performed daily routines of physical therapy and exercises for many months with the help of a special attendant. Her son Byron, now 7, has a partially withered right hand and arm. Her other children are Marva, 14; Judy Ann, 11; Rodney, 8; and Joy, 2.

In presenting the award, the state chairman of the March of Dimes said Mrs. Borck's story is "one of supreme courage and determined triumph over handicaps and crippling that would have caused those of weaker spirit to give up long ago." A devout Christian, Mrs. Borck gives all credit to Christ, her Savior, and speaks convincingly of the power of prayer.

Names in the News

* Evangelist Billy Graham has penetrated the "Ivy League" with a four-day mission at Yale University. His first session was attended by nearly 3,000 students and faculty members in Woolsey Hall. More than 500 students remained after the sermon to talk to the evangelist.

* The Rev. Ezra D. Keller, who has been named to head the 4,000-member Evangelical Lutheran Church in Liberia, is the first native pastor ever elected president of a Lutheran Church body in Africa.

* Dr. E. Stanley Jones, veteran American evangelist, has arrived in Tokyo for a three-month preaching mission in Japan. The 73-year-old missionary will also hold a series of "Ashrams"—special retreats for study, meditation, and prayer.

* The Rev. Charles F. Rinck Jr., pastor of Grace Lutheran Church (ULCA), Somers Pt., N. J., was chosen by the New Jersey Junior Chamber of Commerce for its 1957 Distinguished Service Award.

* The Rev. Dr. Edwin Moll has resigned as a staff secretary of the Board of Foreign Missions of the ULCA, effective Dec. 31. Dr. Moll is well known for his 10-year service to the Lutheran World Federation's work in Palestine, which he completed in 1955.

RNS Photo

BIBLE STUDY, JAPANESE STYLE—Chaplain Marlin B. Curry conducts a Bible reading class for Protestant servicemen at the Kapaun Religious Retreat Center in Oiso, Japan. The center, located in a former hotel, was opened in 1954 and is named after Father Emil J. Kapaun, a priest who died in a Communist prison camp in Korea in 1951. The center houses retreats for servicemen and their families of all faiths.

HIGH AWARD FOR LAYMAN—Col. Paul Rusch of Washington, D.C., director of the Kiyosato Educational Experiment Project (KEEP) in Japan (right) receives the "Third Order of the Sacred Treasure" award, the highest honor which Japan can confer on any foreigner not a member of the diplomatic corps. The award was presented by Japanese Ambassador Masayuki. KEEP is a Christian educational program supported by the Episcopal Brotherhood of St. Andrew. It is setting up a "model democracy" at Kiyosato, an area of 35 villages, attempting to show the Japanese people democracy at work in the field of health, education, farming, and youth leadership.

RNS Photo

PARSONAGE DEDICATED—The Rev. Clarence Solberg, assistant director of Home Missions of the ELC, strikes the fireplace with his hand in the name of the Father, Son, and Holy Spirit, dedicating the new parsonage of Central Church, Anchorage, Alaska. Looking on are Dr. H. L. Foss, Pacific District president (left) and the Rev. A. Herbert Mjorud, pastor of the parish. Earlier in the day, Dr. Foss preached at the services in Central Church at which the Church mortgage was burned.

Los Angeles, Calif. Easter services of Our Savior's Church, the Rev. Myrus L. Knutson, pastor, will be televised on "The Great Churches of the Golden West" program. Pastor Knutson has appeared on 15 television programs originating in Los Angeles since December. The pastor and three members of the Our Savior's board of trustees appeared in a panel discussion on the program "In God We Trust" during January. The choir and pastor appeared on the "Light of Faith" program late in December. Pastor Knutson has also appeared for two weeks on the early morning, five-minute program, "Give Us This Day" recently. He also appeared with Colleen Gray on "Faith of Our Children" and will appear soon on the same program with Dale Evans.

Madison, S. Dak. The fourth annual Youth Evangelism Series was held in Trinity Church, with the Rev. E. O. Gilbertson of Brookings, S. Dak. as the speaker. A large audience of young people was present for each of the four evening services. The Rev. Ernest N. Nelson is pastor.

Tofte, Minn. Zoar Church observed its golden anniversary recently with the following speakers: Mrs. C. G. Eidness, widow of the pastor who organized the congregation 50 years ago; R. M. Hall, who built the present church 45 years ago when his brother, the Rev. Martin Hall was the pastor; and Dr. C. S. Thorpe of Minneapolis. The Rev. Otto E. Wedul is the present pastor. Tofte and Lutsen, Minn. churches became a two-congregation parish in 1954 when they were separated from their former association with Grand Marais.

Thanks to Those Who Helped!

Success in distribution of Dr. Rogness' programs on television is due in large measure to the many individual ELC members who contributed to "ELC Television."

Special thanks go to the Promotion Department of the Women's Missionary Federation, and to First Lutheran Church, Sioux Falls, S. D., each of whom contributed $5,000 for the Rogness series.

Many thanks to all who helped!

O. H. Hove
Director, Public Relations

People

The Rev. Luverne Runestad, w
has been serving as assistant pastor
Grace Church, Chicago, has accept
the call to become senior pastor
that congregation, succeeding **the R**
Owen Gangstead who recently mov
to Forest City, Ia.

The Rev. Orville Grorud, has
signed from the rural Velva, N. Da
parish to accept a call from Our Sa
ior's Church, Columbia Falls, Mo
He will move to his new parish
April.

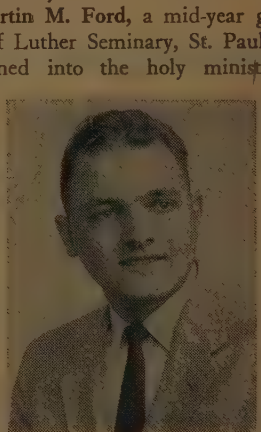
The Rev. Tenner Thompson, past
of Minnehaha Church, Minneapolis,
spending two months in New Yo
helping to prepare for the Billy Graha
crusade scheduled to start there M
15.

The Rev. Arthur H. Grimstad, pr
fessor of religion at Concordia Colleg
Moorhead, Minn., was the guest spea
er for "Reconsecration Week" at Tri
ity Church, Brooklyn, N. Y.

The Rev. Gabriel Gabrielson is ser
ing as interim pastor at Our Savio
Church, Spokane.

After 27 years as pastor of Our Sa
ior's Church, Baldwin, Wis., **the Re**
Frederick Dahl has resigned to acce
a call to become assistant pastor
Salem Church, Lake Mills, Iowa, e
fective May 1.

Martin M. Ford, a mid-year grad
ate of Luther Seminary, St. Paul, w
ordained into the holy ministry



Trinity Church, DeKalb, Ill., on Ja
uary 27 by the Rev. Myron Austinso
president of the Eastern District. A n
tive of DeKalb, Pastor Ford is a gra
uate also of St. Olaf College. He no
serves as pastor of Kenneth and Blu
Mounds congregations in Kennet
Minn.

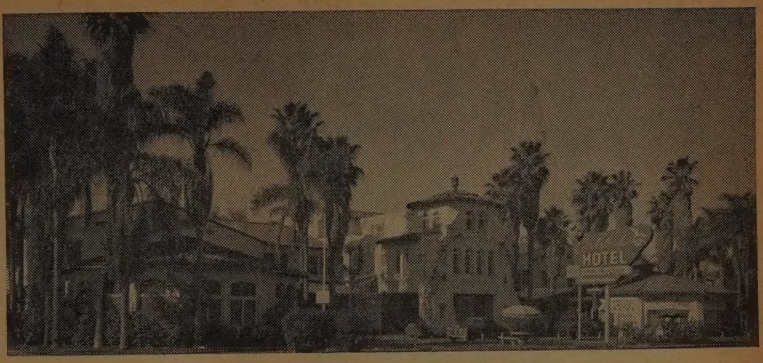
A New California "Home for the Retired"

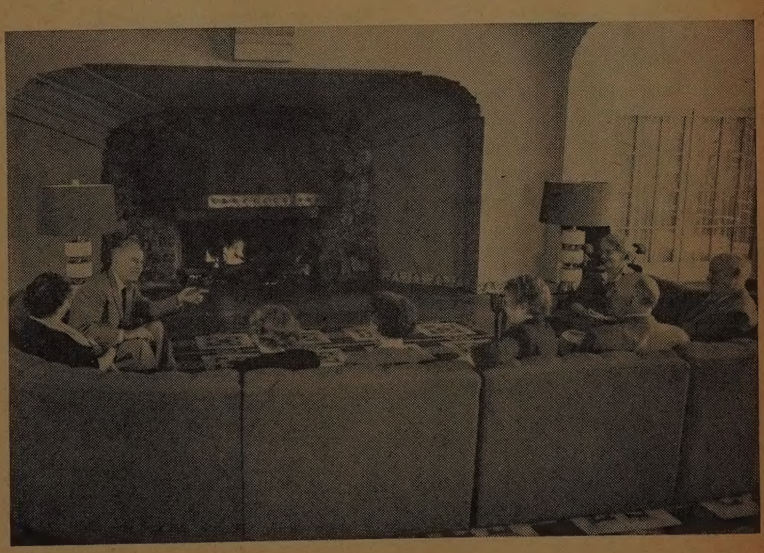
"Carlsbad-by-the-Sea," a modern tourt resort, has been purchased by Lutherans of Southern California as a residence for those of retirement age.

Pastors and laymen of the San Diego Lutheran churches have formed a nonprofit corporation to purchase this beautiful hotel on the sea coast for $500,000. Property includes the hotel with accommodations for 105 guests, tropical gardens and a stretch of private beach on the Pacific ocean. Representatives from four Lutheran synods are on the corporation board—the ELC, ALC, ULCA, and Augustana Synod.

The board of directors of the corporation has hired Neal Ireland as director of development for the project. Mr. Ireland has spent many years working in the development of retirement centers and facilities for the care of the aging. He formerly directed such centers for both the Presbyterian and Methodist churches of San Diego.

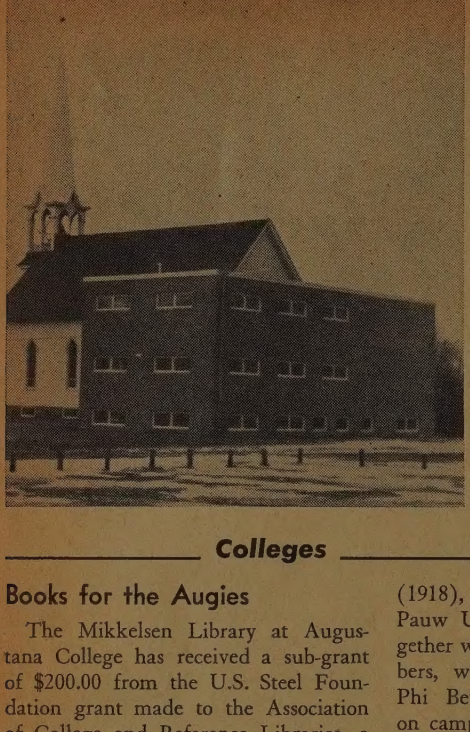
"Carlsbad-by-the-Sea" is not established as a part of the charities program of any of the churches involved but is expected to pay for itself when filled to capacity. Further information and applications for entrance may be obtained by writing directly to the home, located in Carlsbad, California. Dr. N. M. Ylvisaker, ELC pastor from San Diego, is vice president of the corporation's board of directors.





Obituary

Lewis Odland of Beach, N. Dak., died February 6 at the age of 73 years. Mr. Odland was a member of the State Welfare Board and took an active part in church and community affairs. He is survived by his wife, two children, five brothers and two sisters, one of whom is Mrs. Clemens Granskou of Northfield, Minnesota, wife of the president of St. Olaf College. One brother, the Rev. Ole Odland, preceded him in death.



PARISH HOUSE ADDITION —A new brick parish house has been added to the Fertile Lutheran Church in Fertile, Iowa. Erected at a cost of $32,000, the new construction includes 11 classrooms, offices, a new chancel for the church, and an enlarged church basement. The Rev. Orville Sanderson is pastor.

Colleges

Books for the Augies

The Mikkelsen Library at Augustana College has received a sub-grant of $200.00 from the U.S. Steel Foundation grant made to the Association of College and Reference Libraries, a division of the American Library Association. This group has for its purpose improvement of college library collections, equipment, and programs of library service. Mikkelsen Library is one of 118 college and university libraries throughout the country which were awarded sub-grants. Kordilla Johnson, head librarian, said that the sub-grant will be used for purchase of books in the biological sciences.

Mrs. FDR at PLC

Mrs. Eleanor Roosevelt was a guest on the Pacific Lutheran College campus recently. Mrs. Roosevelt gave a public address on the subject, "The Role of the United Nations in the World Today."

Educators Honored

Four St. Olaf College graduates were elected this week to the St. Olaf chapter of Phi Beta Kappa. The four men are: Dr. Orin M. Lofthus (1928), who is currently dean of St. Olaf; Dr. Albert M. Holmquist (1914), professor of biology at St. Olaf since 1927; Mr. Albert Christ-Janer (1931), head of the Pennsylvania State University Art Center; and Dr. Hiram L. Jome (1918), Economics chairman at DePauw University. The candidates, together with high-ranking student members, will be formally inducted into Phi Beta Kappa during ceremonies on campus this spring.

Gladiator Hoopsters Roll On

The Pacific Lutheran College basketball team continues to win. The squad now has a record of 16 wins and no defeats this season. The question in many minds now is will the Gladiators be heading for the big national tourney at Kansas City?

Announcements

For Sale—Used stoker "Whiting" 200 lb. feed, 6 years old, excellent condition. Price $175.00 f.o.b. Missoula, Montana. Write St. Paul's Lutheran Church.

For Sale—"Tested recipies from First Lutheran Church at Albert Lea," price $1.75 plus 10c postage. Write Mrs. L. R. Lilja, Albert Lea, Minn.

For Sale—Cookbook which includes Scandinavian dishes and new ideas. Price: $2.00 plus 15c postage. Write Central Lutheran Church, 2104 N. E. Hancock St., Portland 12, Ore.

For Sale—20 used 9-foot pews at $5.00 each. Contact Melvin Sorenson, Bethlehem Church, Irene, S. Dak.

Alexandria Circuit WMF spring convention will be held Tuesday, April 30 at First Lutheran Church, Elbow Lake, Minn., T. G. Thompsen, pastor.

West Coast Institute

"Ye serve the Lord Christ" is the theme chosen for the Parish Workers' Institute to be held at Pacific Lutheran Seminary, Berkeley, California, beginning Sunday evening, June 16, and closing Wednesday noon, June 19, 1957. The Institute is planned for parish workers, secretaries, and other church workers in the National Lutheran Council Churches, particularly on the West Coast. The program will include Bible study, teaching aids, discussions on youth work, and discussions of the parish worker's personal life and her relationships with pastor and congregation. Registration and room and board will be $15.00. For further information contact the planning committee chairman, Miss Lois Hansing, 4271 Clairemont Mesa Blvd., San Diego 17, California.

Parish Conservation Servic

(Formerly The Placement Service)

The Parish Conservation Service of Th ELC serves many people each year. Rea the listings below. They may be of value t you or someone that you know. The meri of the propositions advertised have not bee investigated and the Parish Conservatio Service assumes no responsibility in th matter. Send your ads and communicatio to: The Parish Conservation Service of Th ELC, 422 South Fifth Street, Minneapol 15, Minnesota. (Refer to ad number whe inquiring.)

FOR SALE

Farms

320 acre farm of good soil in Luthera community in NW Minn. 290 acres cultivate 52 acres in alfalfa. New loafing barn; equippe for grade A milk; 400 gal milk tank; goo grove. Price: $75 per acre. $6,000 down pa ment. 502-1

240 acre farm in Chippewa Co., Min Good soil; pasture & hay; full set of bldg REA; Lutheran community. 502-2

160 acre farm; 100 acres under cultivatio Complete set of bldgs; milk cooler; ha hoist; barn cleaner; modern 9 room hous black top road; I mile from town. Located i Barron Co., Wis. 502-3

15 acre Grade A dairy; 7 miles fro Granite Pass, Oregon. 14 acres in new clove 9 stanchion barn; hay barn & loafing she attached; 3 bedroom home. I mi. from scho & shopping center. Paved roads; Luthera church. Price: $14,500. 502-4

Homes

Large, well kept, ideally located hom in a SE Minn. town. Suited for rest home c nursing home or two family units. Spaciou and beautiful grounds. Reasonable in pric 502-5

Businesses

Community grocery store, feed store, locke plant & 2 gas pumps. Located near Springfiel Ore., in Willamette Valley. $9,000 down plu inventory. Good terms. 502-6

Grocery & meat market combination fo sale in SW Wis. Gross income for 2 month will pay for this business. 502-7

Electric appliance store in Sweet Grass Co Mont. Handles TV; radio; hardware; som furniture; plumbing. Good schools & EL church. Good farming community. 502-8

FOR RENT

lomes

2 bedroom downstairs apartment located mi. from Luther Seminary, St. Paul, Minn. 'ill rent furnished or unfurnished. 502-9B

Lady wishes to share her completely fur-shed and newly decorated apartment with nother lady; twin beds, 2 closets. Located Mpls near busline. 502-10B

A pleasant room for 1 or 2 people, near sline and only 10 minutes to downtown pls. 502-11B

Modern housekeeping cabins for rent at quiet family resort in Cass Co., Minn. enic, restful. Cabins have electric refrigera-rs, screened porches; freezer service; play-round facilities, etc. 502-12B

WANTED TO RENT

Couple wishes to rent an unfurnished apart-ent by June 1, 1957 which is accessible to ie University of Minn. or downtown. 502-13B

POSITION WANTED

College student desires part time work as youth worker or assistant young people's irector in a Minneapolis church. 502-14E

Position wanted—not to exceed 30 hrs work Pharmacist. Prefers Twin City area. 502-15E

HELP WANTED

Wanted a housekeeper for a man in a small . town. Very little work. Could be some ne who desires a home more than pay, altho ages will be paid. 502-16F

Housemother age 25 to 40. Immediate pening in boys dept, in Lutheran Children's lome in NE Ia. 502-17F

Parish worker needed in a Lutheran church S. Minn. Prefer a college graduate. 502-18F

College in Mont. needs a dietician & direc-or of residence halls, to begin work next ill. Salary open. 502-19F

Christian women needed for home for alids & children. Variety of work as cook, ousemother, practical nurse, etc. 502-20F

Responsible lady for companionship to elder-lady; also some housework included; strictly odern home in a town in S. Minn. Private oom. 502-21F

An experienced H. S. music man, interested full time church work, is needed as lay ss't to pastor in a church in Illinois. Ade-uate salary. Immediate application with full articulars will be appreciated. 502-22G

Needed—a chief engineer & an assistant ngineer in a modern hospital in NW Minn. Must have a Minn. steam license. 502-23G

Buttermaker and manager needed in a reamery in NW Ia. ELC community; beauti-ul church. Near Lake Ingham Bible Camp. 502-24G

A medical record librarian, also a combina-ion X-ray & laboratory technician for hospital n W Mont., located in a town of around 0,000. 502-25G

Reliable, clean, cooperative couple; experi-nced with farm machinery & cattle. Yr-round vork. Separate, new, modern house. Active utheran preferred. Located in Mont. 502-26G

Married couple to work on livestock & grain arm in SE N. Dak. Must be experienced & lependable. Furnish references. Separate house vith all year-round work guaranteed. 502-27G

Blacksmith wanted to work for wages or ommission or can lease or buy shop if de-ired. Modern, well equipped shop in Red River Valley town in N. Dak. Predominantly utheran. 502-28G

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Enjoy Beautiful Music in Your Home

THE SEVEN LAST WORDS OF CHRIST
Dubois

Hi-fi. Sung in English by the New Jersey Oratorio Singers, Clarence Snyder, conductor; with pipe organ, harp and tympani; Lura Stover, soprano; Blake Stern, tenor; Chester Watson, baritone.

1 12-inch 33⅓ rpm Code 24-447 $4.98

THE CRUCIFIXION
Stainer

Hi-fi. The New Jersey Oratorio Society, Clarence Snyder, conductor; Frank Scherer, organist; John McCollum, tenor, Chester Watson, bass.

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A London full frequency range recording by the London Philharmonic Choir; the Hampstead Parish Church Boys' Choir; The London Philharmonic Orchestra; Josef Krips, director; Jacqueline Delman, soprano; Norma Procter, contralto; George Maran, tenor; Bruce Boyce, baritone; Michael Cunningham, boy soprano. Sung in English.

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SING TO THE LORD, Vol. II

Luther Theological Seminary Choir, Gerhard M. Cartford, conductor. God's Son Has Made Me Free; I Will Not Leave You Comfortless; O Filii et Filiae; The Paschal Victim; Our Father, Thou in Heaven Above; O Come, O Come, Emmanuel; In Dulci Jubilo; Go Tell It on the Mountain; Let All Mortal Flesh; Tenebrae Factae Sunt; Magdalena; Gird Yourself With Lamentations; O Night of Doubt; Death, I Do Not Fear Thee; Hence All Fear and Sadness.

1 10-inch 33⅓ rpm Code 24-2321 $3.00

HAVEN OF REST QUARTET

Male quartet with organ. 8 hymns, including I Know That My Redeemer Liveth; Faith of Our Fathers; I Love to Tell the Story; Saved by Grace.

1 10-inch 33⅓ rpm Code 24-5266 $2.95

MARIAN ANDERSON SINGS SPIRITUALS

Hi-fi. Favorite spirituals, including My Lord, What a Morning; Deep River; Let Us Break Bread Together; The Crucifixion; He's Got the Whole World in His Hand; Sometimes I Feel Like a Motherless Child; and others.

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SPIRITUALS BY THE TUSKEGEE INSTITUTE CHOIR

Hi-fi. Beautiful and moving interpretations of 15 better known spirituals; William L. Dawson, director. Includes There Is a Balm in Gilead; Were You There; Listen to the Lambs; Ev'ry Time I Hear the Spirit; Deep River; Mary Had a Baby; Behold the Star.

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CHARLES TURNER SINGS HYMNS

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I KNOW THAT MY REDEEMER LIVETH: SAVED BY GRACE

Sung by the Haven of Rest Quartet.

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SONGS OF PRAISE

Two Little Eyes; Who Made the Sky? God Is Near, Praise Him.

Code 24-1476 50c

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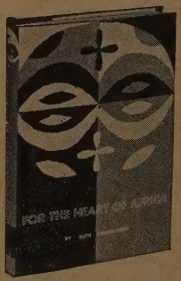

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This historically-important book traces the growth of the Sudan Mission, independent from 1924 until it became part of ELC mission work in 1952. Miss Christiansen's account is warmly alive with the strong personalities associated with the mission—both the workers and their converts.

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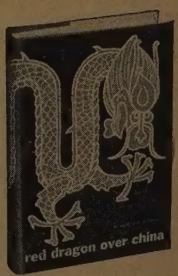

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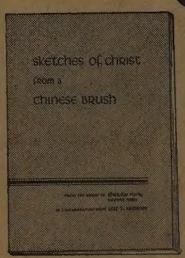

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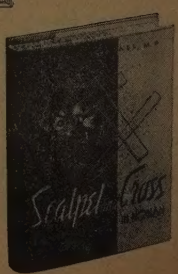

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A veteran medical missionary tells of his life work ministering with scalpel and cross to millions of Chinese. Intense drama fills these pages—a vivid example of the work that is done and yet to do out on the frontiers of the faith.

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